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ABSTRACT

In 1926 a comprehensive attitudes inventory was administered to 3,515 students at Syracuse University, in which students expressed their reasons for coming to and staying at Syracuse, evaluated several aspects of the campus environment, and expressed attitudes, beliefs, and practices on social and religious questions. An updated edition of this questionnaire was administered to 500 students in 1968, and in 1970 responses were obtained to an adaptation of the earlier version from 1,100 alumni and former students who had filled out the 1926 questionnaire. This report presents 3 papers each dealing with a 3-way comparison of an area covered by the questionnaires. These are: "Values in the College Experience," by George W. Dolch, a paper dealing primarily with attitudes and beliefs concerning campus programs and processes; "Social Attitudes and Values," by Lester J. Crowell, Jr.; and "Attitudes toward Religion and the Church," by Charles E. Johns. An analysis of the more pervasive implications of the data by George G. Stern concludes the report. (AF)

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SYMPOSIUM

ADDED PERSPECTIVE ON THE NATURE AND EXTENT OF CHANGE IN STUDENTS' ATTITUDES AND THE GENERATION GAP

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Values in the College Experience
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Social Attitudes and Values
Lester J. Crowell, Jr., Syracuse University

Attitudes Toward Religion and the Church
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ADDED PERSPECTIVE ON THE NATURE AND EXTENT OF CHANGE IN STUDENTS' ATTITUDES AND THE GENERATION GAP

(Chairman's Introductory Remarks, AERA Symposium, February 1971)

Maurice E. Troyer
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Katz and Allport (1926) administered a comprehensive attitudes inventory to 3,515 students at Syracuse University. This inventory provided students an opportunity to indicate their reasons for coming to and staying at Syracuse, to evaluate the several aspects of the campus environment--curricular and extracurricular--and to express their attitudes, beliefs and practices--social and religious.

Dolch (1968) administered an up-dated edition of the Katz-Allport Inventory to 500 Syracuse University students. Crowell and Johns (1970) obtained responses from 1100 alumni and former students in the 60-70 year age bracket who had filled out the original questionnaire in 1926. The form used with the alumni was an adaptation of the 1926 edition with some items calling for alumni to respond as they think they did in 1926 and with other items revised to elicit their current beliefs. Revision or up-dating of certain items relating to social beliefs was necessary for both the 1968 student edition and the 1970 alumni edition. For example, items specifically referring to the League of Nations, the Volstead Act, or to Bolshevist were no longer meaningful in the same way as they were in 1926.

Katz and Allport published the results of their study in a book, Students' Attitudes, published by the Craftsman Press

in 1931. Data were reported only in terms of the per cent of the number responding for each item or sub-item. Hence, the three-way comparisons we make today are limited mainly to data from 1968 students and 1970 alumni similarly summarized.

These data provide an opportunity to make interesting three-way comparisons: 1926-1968 student generations, 1926 student responses with their responses 44 years later as alumni and former students, and 1968 student responses with 1970 alumni and former students. These comparisons provide opportunity to discover which attitudes and beliefs have changed within the student generations over a four decade span, which attitudes and beliefs have changed within those who were once students and are now the grandparents of college students, and which attitudes and beliefs reveal a generation gap between the now students and the now grandparents.

Dr. Dolch will present the summary and analysis of data on the three-way comparison concerning attitudes and beliefs concerning campus programs and processes. Mr. Crowell will present the summary and analysis of data concerning social attitudes and values. And Mr. Johns will present the summary and analysis of data concerning religious beliefs and practices. This will be followed by an analysis of the more pervasive implications of the data by Dr. Stern.

VALUES IN THE COLLEGE EXPERIENCE[1]

George Dolch
Finger Lakes Community College

Certain personal attitudes and values are revealed in responses on such subjects as reasons for attending college, activities and courses considered important and satisfying, and such special interest areas as athletics and military training. Social values are reflected in responses to questions about roles of students, supervision of morals, academic freedom, and freedom of the student press. Other personal values are revealed in items involving the honesty of students and living situations.

Table A-1, "Reasons for Attending College," presents an overall picture of considerable similarity in responses from students in 1926, students in 1968, and students of 1926 responding again as alumni (grandparents) in 1970. The first item deals with reasons for attending college. "To prepare for a vocation" was first choice of students in 1926 (71.8 per cent), students in 1968 (64.0 per cent), of alumni who indicated why they thought they attended (72 per cent), and in terms of how they would advise youth today (83.1 per cent). When 1926/70 alumni were asked why they thought students attended today they placed "to prepare for a vocation" (56.1 per cent) second to "making more money" (63.6 per cent).

The same table shows that the grandparents, responding in terms of why they thought students attend today gave "avoid the draft" four and one-half times the importance students of 1968

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[1]Paper prepared for the American Educational Research Association Convention, New York, February 6, 1971.

gave it as a reason for attending college. Grandparents also thought that today's students gave greater weight to "wish of parents" (28.5 per cent) and to "social attractions and athletic activities" (27.6 per cent) than either 1926 students or 1968 students. However, Column 4 shows that none of these categories loom large in the thoughts of alumni when they are advising youth.

Data not tabulated here show that the grandparent group has a higher feeling of satisfaction with their courses as a means of self-expression and personal development than they felt in 1926 and still more than was felt by 1968 students.

Activities considered important are another indicator of attitudes and values. Table A-2 shows that students in 1926 held studies (41.6 per cent), "daily social contacts" (29.8 per cent), and "fraternity and sorority life" (8.7 per cent) as most important to them personally.

Reflecting in 1970, the grandparents still had "studies" as most important (36.7 per cent) but "fraternity and sorority life" second (17.4 per cent) with "personal contacts with instructors" and "daily social contacts" in a virtual tie for third (10.3 per cent and 10.2 per cent respectively).

Students in 1968 listed "daily social contacts" (21.1 per cent), "studies" (20.7 per cent) and "personal contacts with instructors" (17.3 per cent) in order of preference.

Fraternities

Responses to the question of encouraging or suppressing fraternities are in Table A-3. All three groups have a heavy concentration at the middle position (fraternities should be permitted and allowed reasonable participation). Some differences are seen at the extremes. Alumni and 1968 students

with 14 per cent and 12.9 per cent respectively were much more for abolishing the system than 1926 students (5.2 per cent). Only 1.1 per cent of either 1926/70 alumni or 1968 students would give every encouragement as indicated by 7.0 per cent of 1926 students. The grandparents were less inclined (8.6 per cent) than 1968 students (15.5 per cent) or 1926 students (24.2 per cent) to give the encouragement of preferential status in some social and campus responsibilities.

Table A-4 reveals changes in feelings about the desired availability of fraternity membership. Of 1926 students 36.4 per cent held that "every student should have not only the right to join a fraternity but the practical opportunity." Fifty-three per cent of the grandparent group and 64.4 per cent of the 1968 students held this view. A democratization seems to have developed among the grandparents after they left college and to be even more strongly expressed in the current student generation.

Two-thirds of 1968 students believe that fraternities tend to develop snobbishness while slightly less than 1/2 of the alumni felt this to be true. However, both groups at almost 9 to 1 said that the same proportion of students who are not snobbish join fraternities and sororities as those who are snobbish.

Liberal Arts Training

Asked how much liberal arts training they deemed desirable: the modal response for 1926 students was "one year" (39.0 per cent); for 1968 students "two years or more" (44.3 per cent); for 1926/70 alumni also "two years or more" (56.4 per cent). The alumni also had 16.1 per cent who preferred three years, more

than twice the percentage (7.3 per cent) of 1968 students making this choice.

It is evident that liberal arts courses as preparation for professional training received more support from 1968 students than from 1926 students, and still more from 1926/70 grandparents.

Military Training

As to military training (R.O.T.C. at Syracuse) detailed data concerning R.O.T.C. are not available from 1926 students. 1968 students and 1926/70 grandparents were in considerable agreement. Table A-5 shows that less than two percentage points separated responses with the two largest pluralities, "optional... without special inducements" and "as an alternative to gym or some other required course." This dominant picture of congruency is shown by the 82.7 per cent overlap between the two distributions.

Agreement on offering special inducements was less close (9.9 per cent for students and 18.8 per cent for grandparents). The contrast between the two groups is best seen at the extremes. 1968 students (7.8 per cent) much more than alumni (2.4 per cent) wanted no academic credit given or no military science at all (10.8 per cent to 6.6 per cent). At the other extreme alumni were three times as strong (5.6 per cent to 1.6 per cent) for compulsory military training.

Academic Freedom

In response to the item on desired degree of academic freedom for professors (Table A-6) there was a strong shift toward restrictions when responses for 1926 students are compared

with their responses as 1970 alumni. This is seen in the change from 48.4 per cent to 14.7 per cent who checked "without any restrictions," and the change from 13.5 per cent to 38.2 per cent who checked "if he stays within the field of his expertise." The 1970 grandparent group response may be colored by the campus unrest of recent years and reflect a fear that some instructors abuse academic freedom and encourage student revolt.

Students of 1968 were much (66.4 per cent) in favor of complete academic freedom.

The Administration and the Daily Orange

Closely related to academic freedom is the question of the freedom of the student newspaper, THE DAILY ORANGE, from administrative control or censorship. Grandparent responses show a shift toward control similar to that seen in responses on academic freedom.

"No control on censorship " was checked by 22.8 per cent of 1926 students, 44.1 per cent of 1968 students, but only by 3.7 per cent of the alumni.

The next step, giving freedom as long as there was differentiation between statement and editorial opinion, was checked by 30.2 per cent in 1926, 48.2 per cent in 1968 and by 29.9 per cent of the alumni in 1970.

The middle step, involving consultation and cooperation, had a majority (56.2 per cent) response from grandparents, 38.6 per cent from 1926 students but only 6.9 per cent from 1968 students. The students of 1968 had 92.3 per cent of their checks on the first two statements, intending prime responsibility to rest upon the students rather than the administration.

Reasons Students Seek Professors

Respondents were asked to choose among alternatives the reason they thought students would seek out a professor after class or outside the classroom. Forty-one per cent of 1926 students checked "to obtain favor with the professor and raise his grade through knowing the professor personally." Thirty-eight per cent indicated that it might be "because he wishes further information, or wants to increase his knowledge." The latter was a strong first choice of 1968 students (60.7 per cent) and of 1970 grandparents (69.1 per cent).

There was great consistency among those who thought the student sought out the professor "because he is attracted by the personality of the professor and would like to know him better." (1926 students 26.0 per cent, 1968 students 27.6 per cent, grandparent group 28.9 per cent.)

Alumni had much fewer (38.2 per cent) than either 1926 students (72 per cent) or 1968 students (62.5 per cent) of the combined responses to the two items implying obtaining special favor.

Only about 2 per cent of each group thought the student was seeking to enhance his prestige among other students by associating with a member of the faculty.

If wisdom and insight into human behavior is shown by the alumni responses then 1968 students are much wiser indeed than their 1926 counterparts.

Roles of Students

Table A-7 expresses opinions on student participation in decision making or student autonomy in certain areas. Students

in 1968 and 1926/70 alumni were in considerable agreement on student participation in such areas as distribution of student activity fees, rules of organization within campus activities, the permitting of certain student organizations on campus, rules for eligibility for non-athletic campus activities, disposal of gate receipts, discipline of students violating university rules, and regulations governing social activities and dorms.

The grandparent group more than students wanted students involved in responsibilities connected with chapel programs, varsity sports schedules, and control and censorship of publications. The grandparent response perhaps reflects the importance given the first two in 1926. The third had low student response because students opted for autonomy rather than simple participation.

Students were higher than alumni in every instance at the autonomy level, but especially in regulating student activities and dorms, controlling publications, permitting organizations on campus and disciplining students.

Supervision of Morals

Table A-8 shows that, in general, 1968 students felt that they could effectively handle much more responsibility in the supervision of morals than 1926/70 grandparents felt could or should be entrusted to them.

One fifth (20.7 per cent) of the 1968 students felt that the entire supervision of morals should be in the hands of students. Less than one per cent of the alumni agreed.

The largest student plurality (31.5 per cent) put main supervision of morals under a student committee or council

working in cooperation with the administration. Only 9 per cent of the grandparent group agreed.

Considerable student support (28.5 per cent) was on the third step, equal sharing of responsibility, which was the first choice of alumni at 46.7 per cent.

There was a large alumni response (37.3 per cent) in favor of the administration having major responsibility, a position with only 6.3 per cent student support.

While three of five students (59.1 per cent) thought that, in the long run, morality would be improved by doing away with supervision and placing each student on his own responsibility four of five (79.5 per cent) of the grandparents felt that morality would best be conserved through moderate supervision by administration, student committee, or both.

The median step position as reported by Katz-Allport in 1926 was 2.27. For the grandparent generation in 1970 it was 3.89 and for 1968 students 2.93.

Personal Integrity and Honesty

Tables A-9 and A-10 show considerable difference between the amount of cheating admitted by 1926 students and what they remembered or admitted as 1970 alumni. The "more than one exam" brackets (D through H) on Table A-9 has 1926 students admitting almost five times the amount of cheating they acknowledged as alumni. Furthermore, when "never" and "some quizzes" and "one exam only" percentages on Table A-9 are combined the total is 22.5 per cent higher for 1968 students than for their predecessors.

When asked how much cheating they thought took place at Syracuse: 1926 students 54.7 per cent, 1968 students 44.4 per

cent, and grandparents 28.4 per cent indicated that they thought half or more of the students would cheat.

Table A-11 shows that all three groups have much in common in responses revealing attitudes on cheating as a practice. There was general agreement that those who would cheat on papers would cheat in other circumstances and that honesty is an ideal deserving support but students are human and cannot be expected to attain it. Students in 1926 had a higher percentage (20.7 per cent) than those of 1968 (13.6 per cent) or grandparents (8.8 per cent) in indicating that cheating was not being fair to fellow students or faculty members but was not otherwise immoral. More 1968 students than either of the other groups believed that cheating showed a defect in character but was not as bad as lying and cheating generally. No alumnus checked the statement conceding that cheating is the only way a student can gain his rights when others cheat.

Feeling against any honor system for examinations seemed to be primarily because many thought it could not work without a reporting of violators, a responsibility which few were willing to accept.

Co-Education and Living Centers

One of the widest differences in opinions is found in the responses to the item on living situations. In 1926, when the values in collegiate coeducation were open to question, a majority (54 per cent) checked "the frequent intellectual and social contacts with the opposite sex that are possible at SU tend to make students better emotionally adjusted and satisfied with life" (See Table A-12). It no longer seemed an issue as

1968 students (79.5 per cent) and alumni (86.8 per cent) affirmed the statement.

Current attention has focused upon the values involved in living situations, an aspect of life in which 1968 students desired considerable freedom and showed a variety of responses (Table A-13). Students in 1968 had a plurality (32.3 per cent) in favor of permitting students to choose living arrangements based upon personal, cultural, and academic interests. Only one of the 1091 responding grandparents concurred. Second choice among 1968 students (24.3 per cent) was common dining, recreational, and lounge facilities and <u>some</u> dormitories having men and women in different sections, a position agreed with by very few (4.3 per cent) of the grandparent group. About one-sixth (15.5 per cent) of the students indicated preference for common dining, recreational and lounge facilities, but completely separate dormitories, a choice of a majority (51.6 per cent) of the alumni, who seem to hold to "in loco parentis" in matters of discipline, student environment, and living situations.

Many alumni (26.2 per cent) did not answer this item. This, in addition to the responses received, may be simply a holding to conventional standards. It may, however, also be what some students have called "a hypocritical lack of trust," or as others have said, "the establishment has to try to produce new editions of their own frustrated ineffective models."

TABLE A-1

Reasons for Attending College
(Percentage)

	Reasons for Coming 1926 N=3515	Reasons for Having Gone 1926/70 N=1091	Reasons for Coming 1968 N=536	Advising Students To Go 1926/70 N=1091	Why they Think Students Go 1926/70 N=1091
A. Prepare for certain vocation.	71.8	72.0	64.0	83.1	56.1
B. Social attractions, athletic opportunity	8.2	9.8	11.9	3.8	27.6
C. Satisfy wish of parents	20.8	17.0	20.3	1.6	28.5
D. Better position, earn more money	47.6	53.0	54.4	71.0	63.6
E. More prestige, higher social standing	31.8	25.7	17.1	22.0	25.7
F. Pursue interest in specific studies	31.9	51.5	49.4	47.3	29.2
G. Show good mind	2.3	2.8	3.7	.7	3.2
H. Self-improvement--culture, ideals	64.5	57.5	41.1	63.5	21.8
I. Avoid the draft	a	.2	7.9	1.4	36.3
J. Other	9.9	5.0	11.0	3.0	3.5
K. Example of friends	5.4	a	a	a	a
No response/Invalid	.1	.5	1.2	.9	2.3

[a]Item not included in survey.

TABLE A-2

Activities Considered Important
(Percentage)

	1926 N=3515 One activity most important to you personally.	1926-1970 N=1091 One most important to you personally while you were at college.	1968 N=536 Each activity which you considered of some importance to you personally.
A. Musical activities	3.8	2.9	6.5
B. Personal contact with instructors	4.9	10.3	17.3
C. Drama, debate, performing arts	.7	2.0	4.1
D. Scientific, academic societies	a	1.0	6.2
E. Political activities	a	.5	a
F. Religious activities	4.4	.9	4.2
G. College studies	41.6	36.7	20.7
H. School publications	.8	2.0	5.4
I. Fraternity or sorority life	8.7	17.4	7.7
J. Daily social contacts	29.8	10.2	21.1
K. Athletics	1.8	2.8	5.2
L. Social functions	.7	.2	.3
M. R.O.T.C.	a	1.0	a
N. Student government organization	a	.9	a
O. Departmental Clubs	1.0	a	a
P. Other	a	1.5	a
No response/Invalid	1.25	9.6	1.1

[a]Not included in survey.

TABLE A-3

Fraternities
(Percentage)

	1926 N=3515	1926-1970 N=1091	1968 N=536
A. All fraternities at Syracuse should be abolished.	5.2	14.0	12.9
B. Few fraternities should be permitted at SU but only on condition they play no part in campus activities and assume no leadership in social life.	6.5	4.0	3.4
C. Fraternities should be permitted at SU and allowed reasonable degree of participation in college activities and social life.	56.4	69.9	59.3
D. Fraternities should be encouraged by the university and given some precedence in certain campus activities and social functions.	24.2	8.6	15.5
E. Fraternities should be encouraged in every possible way at Syracuse. All student activities and social functions should be under their leadership.	7.0	1.1	1.1
No response/Invalid	.5	2.3	7.8

TABLE A-4

Fraternity Membership
(Percentage)

	1926 N=3515	1926-1970 N=1091	1968 N=536
A. The social, financial and personal requirements of Greek system should be arranged so every student could belong if wanted. Every student should have not only right to join, but the practical opportunity.	36.4	53.5	64.4
B. Greek system should be arranged so majority of students could become members. It would be understood that a financial requirement would be set which would exclude some.	17.3	19.2	8.8
C. Standards of Greek system should be arranged so all students would be able to become members who could afford it and who had a certain social popularity.	32.5	19.7	11.2
D. Standards of Greek system should be arranged so only a minority would be able to become members; these chosen by strict test of financial and social standing and friendship with those already belonging.	10.3	2.3	.6
E. Standards of Greek system should be arranged so only the few students from best and wealthiest families could become members.	.5	.9	.4
No response/Invalid	3.0	5.2	14.4

TABLE A-5

Military Training (R.O.T.C.)
(Percentage)

	1926[a]	1926-1970 N=1091	1968 N=536
A. Military training should be made compulsory for all male students.		5.6	1.6
B. Military training should be offered as an alternative to gym or some other required course.		19.4	18.8
C. Military training should not be compulsory, but special inducements should be offered (scholarships, extra credit).		18.8	9.9
D. Military training should be optional for all students without special inducements.		44.0	40.7
E. Courses in military training should be offered only to men in their freshman year.		.5	0.0
F. Courses in military science should be offered but no academic credit given for them.		2.4	7.8
G. No courses in military science or training should be offered.		6.6	10.8
No response/Invalid		2.7	10.3

[a]Items included in 1926 survey but data not reported.

TABLE A-6

Academic Freedom of Professors
A university professor should be free to express any of his ideas or convictions upon any subject. (Mark one.)
(Percentage)

	1926 N=1502	1926-1970 N=1091	1968 N=536
A. Without any restrictions.	48.4	14.7	66.4
B. If they are presented tactfully and are not violently opposed to the accepted beliefs or standards.	23.7	25.2	15.1
C. If he does not go too far out of his field to express ideas divergent from accepted beliefs or standards.	10.6	17.8	3.0
D. If he stays within the field of his specialty or expertise.	13.5	38.2	4.1
E. He should not be free to express any of his ideas or convictions even in his own subject, if they are divergent from the accepted beliefs or standards.	1.8	2.7	.4
No response/Invalid	2.1	1.4	5.6

TABLE A-7

Desired Student Participation and Autonomy[a]
(Percentage)

	Participation		Autonomy	
	1926/70 N=1091	1968 N=536	1926/70 N=1091	1968 N=536
A. Chapel programs	82.3	21.8	5.4	17.0
B. Apportionment of certain percentage of compulsory general fee to certain non-athletic activities.	50.0	52.4	5.2	26.0
C. Control of rules of organization within certain campus activities.	68.4	61.6	13.7	40.1
D. Question of permitting existence of certain student organizations on campus.	65.0	47.8	6.5	34.9
E. Control and censorship of student publications.	69.1	31.2	7.5	36.9
F. Rules of eligibility for campus activities other than athletics.	67.3	46.8	11.3	30.8
G. Making all schedules for varsity teams.	31.2	11.2	3.5	6.3
H. Disposition of gate receipts from football, basketball, other athletic contests.	32.1	29.1	2.0	11.8
I. Discipline of students violating any university rule or regulation.	68.6	70.0	6.1	30.0
J. Regulations governing dances, social functions, rules for dormitories, etc.	78.2	74.4	7.1	46.5
No response/Invalid	5.8	7.5	71.8	7.5

[a]Items not included in 1926 survey.

TABLE A-8

Supervision of Student Morals[a]
(Percentage)

	1926-1970 N=1091	1968 N=536
A. The entire supervision of the morals of Syracuse students should be in the hands of a student committee or council.	.7	20.7
B. The chief supervision of the morals of Syracuse students should be in the hands of a student committee or council, which should work to some extent in cooperation with the administration.	9.0	31.5
C. Both the administration and a student committee or council should cooperate on equal basis in supervision of the morals of Syracuse students.	46.7	28.5
D. The chief supervision of the morals of Syracuse students should be in hands of administration, which should work in some extent in cooperation with a student committee or council.	37.3	6.3
E. The entire supervision of the morals of Syracuse students should be in the hands of the administration.	4.2	.4
No response/Invalid	2.0	12.5

[a]No 1926 data except median step.

TABLE A-9

Cheating
Used help from previously prepared memorandum or another student in taking quiz or final exam. (Mark all.)
(Percentage)

	1926 N=1470	1926-1970 N=1091	1968 N=536
A. Never	24.5	71.2	57.1
B. In some quizzes but no exams.	19.4	8.8	9.3
C. In one examination only.	6.9	9.4	5.0
D. In more than one exam, but only in courses where grading or professor was unfair or there was a great deal at stake.	26.7[a]	1.6	13.1[a]
E. In more than one exam, but only when the attitude of the professor was in some way a challenge to do so.		1.1	
F. In more than one exam, but only when the professor in charge was so negligent in proctoring as to show that he did not care very much whether students did this or not.		1.9	
G. In more than one exam, but only when so many others were doing it we had to do so in order to have a fair chance in competing for grades.		2.3	
H. Freely whenever I could get it.	3.8	.5	1.3
No response/Invalid	18.8	4.3	14.2

[a]Combined data for "more than one exam" cheaters.

TABLE A-10

Cheating
In submitting themes, laboratory exercises, or other outside work to be handed in, I copied work of another student and submitted it as my own or received help from some other unauthorized source. (Mark one.)
(Percentage)

	1926 N=3515	1926-1970 N=1091	1968 N=536
A. Never	47.3	79.2	61.0
B. On rare occasions	47.2	17.0	34.5
C. Frequently	4.9	.7	4.3
D. In the majority of cases	.2	0.0	.2
E. Almost invariably	.4	.1	0.0
No response/Invalid	13.3	3.0	9.1

TABLE A-11

Cheating
Degree of Condemnation
(Percentage)

	1926 N=3515	1926-1970 N=1091	1968 N=536
A. A student who would cheat on papers and exams would lie and cheat under any circumstance.	25.6	35.8	30.2
B. Cheating is not playing fair to one's fellow students or faculty, but is not otherwise immoral.	20.7	8.8	13.6
C. Cheating in connection with studies and courses shows serious defect in character but is not as bad as lying and cheating generally	9.5	10.3	14.7
D. As an ideal, honesty in examinations deserves my support, but students are human and cannot be expected at present to attain this ideal.	20.2	36.3	18.7
E. Cheating is not desirable, but it is generally recognized to be the only way in which a student can gain his rights when others cheat, or when wrong emphasis is put upon grades.	17.8	0.0	11.0
F. Cheating on papers and tests is merely playing a game with the professor. He proctors an exam and is on the alert and suspicious for cheating. Successful cheating is beating him at his own game.	3.6	.6	.8
G. Every student should take what he can get in this world. If he can get his degree by cheating a little, that is the thing to do.	.7	.1	1.5
No response/Invalid	1.9	5.1	9.3

TABLE A-12

Co-Education
(Percentage)

	1926 N=3515	1926-1970 N=1091	1968 N=536
A. I feel that the frequent intellectual and social contacts with opposite sex that are possible at SU tend to make students better emotionally adjusted and satisfied with life.	54.0	87.1	79.5
B. Social contacts with members of the opposite sex at SU make no difference with students' feelings of emotional adjustment or satisfaction with life.	38.0	4.9	10.6
C. Students are better emotionally adjusted and satisfied with life if they see just as little of the opposite sex in college as possible.	8.0	.8	2.6
No response/Invalid	0.0	7.5	7.3

TABLE A-13

Living Arrangement for College Students Today[a]
(Percentage)

	1926-1970 N=1091	1968 N=536
A. Male and female students eat together in same dining halls but all other living arrangements are separate.	16.8	3.0
B. Male and female students have common dining, recreational and lounge facilities but live in completely separate dormitories.	51.6	15.5
C. Male and female students have common dining, recreational and lounge facilities. Some dormitories have men and women living in separate sections.	4.3	24.3
D. Male and female students have common dining, recreational and lounge facilities. All dormitories have men and women living in separate sections.	0.0	14.2
E. Students should be permitted to choose other living arrangements based upon their personal, cultural and academic interests.	.1	32.3
No response/Invalid	27.2	10.8

[a]This item not included in 1926 survey.

SOCIAL ATTITUDES AND VALUES

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Racial and Social Distance

Related to the question of living arrangements desired, all three surveys (1926, 1968 and 1970) asked what student types (political, religious, ethnic, etc.) they would admit to their fraternity or living center as a roommate. The grandparents were asked to assume they were returning to the university as a student today and to respond accordingly.

A quick glance at Table B-1 reveals the large differences in 'type' acceptability between the students in 1926 and the students in 1968. A comparison of mean acceptability of all types shows that the average student in 1968 will accept 41 per cent more of the several types of potential roommates than students did in 1926. It is significant and perhaps surprising that the average grandparent will accept on the average 29 per cent more of the several types today than he would in 1926. The students in 1968 are only about 12 per cent more acceptant of the several types than the grandparents. There is a much greater difference between the students in 1926 and themselves today than between themselves now and present-day students.

The greatest changes have occurred in the acceptance of national and ethnic types (See Tables B-2 and B-3). The grandparents of 1926 accept 53.2 per cent more national or ethnic types on the average than they did in 1926, a change from 19 per

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[1]Paper prepared for the American Educational Research Association Convention, New York, February 6, 1971.

cent to 72.2 per cent. Of particular interest for the alumni group is an increased acceptance of Negroes from 5.4 per cent to 61.3 per cent.

Our findings that national and ethnic types are much more accepted today than in 1926 are congruent with the findings of Emory S. Bogardus. Bogardus developed an Ethnic Distance Scale which he has used over a forty-year period. In 1926, 1946, 1956 and 1966, Bogardus surveyed selected persons throughout the United States using his standard Ethnic Distance Scale and found that there is a general trend towards greater acceptance of racial and national types. A perusal of rank order acceptability for roommates for all three surveys seems to support Bogardus' hypothesis that people are closest to or most accepting of persons with whom they are most familiar. This familiarity may be based upon ancestral linkage or contact with national or racial types within one's environment. The Negro is the exception to this hypothesis. Even though the Negro is accepted to a much greater extent by students today and the grandparent generation, he is accepted less than other types that are less familiar to the general population.

The group next in order of increased acceptability consists of the religious types. The students of 1968 were much more accepting of religious types than the students of 1926, but so are the grandparents today. Catholics were only acceptable to 54 per cent of the students in 1926, whereas Catholics are acceptable today by approximately 90 per cent of the 1968 students and grandparent group. Jews were acceptable to 20 per cent of the 1926 students and are acceptable to slightly over 80 per cent of the 1968 students and grandparent generation.

A degree of the change of acceptance of Catholics and Jews by the 1968 students may be a function of the increased proportion of Catholics and Jews in the 1968 student population at Syracuse University. In 1926, the student population was composed of 15.3 per cent Catholic and 14.2 per cent Jews. For the 1968 student sample the percentages are 21 and 32 respectively.

The major difference between students in 1968 and grandparents is in the acceptability of agnostics and atheists. Close to 80 per cent of the students in 1968 would accept both the agnostic and atheist as a roommate whereas the grandparents accept approximately 31 and 37 per cent atheists and agnostics respectively. This, though, is a jump from 19 and 14 per cent respectively for atheist and agnostic acceptance since 1926.

With the category called social types, there seems to be a trend on the part of both students of 1968 and the grandparent group to accept types much more on the basis of what one is as an individual rather than where or what one comes from as a class. The student types from a working class family, or family with a jail record are much more acceptable than those personal types categorized as racist, drug user, heavy drinker, loafer or homosexual. The evidence and data concerning why certain types were not checked seems to support a trend toward personal evaluation rather than group membership evaluation.

Radical political types have changed the least in acceptability--an increase of only a little over 10 per cent acceptability during the forty-four year period. Radical political types are comparatively low in acceptability to students in 1968 with only about 44 per cent acceptable as compared with an approximate mean acceptance for all types of close to 70 per cent.

It would be interesting if we could compare students today at Syracuse University concerning political and social type acceptability. The turmoil and strike activities at the campus this past year has brought into the lime light many radical political and minority ethnic types.

All three surveys asked why certain 'types' were not checked (Table B-4). The data supports the notion that there is a general move to care less about what other people think and to care more about individualistic traits. In 1926 a plurality of the students indicated that they didn't check certain individual types because "as things are in society, it would lower the reputation of the house or living center to admit those not checked." The grandparents and students in 1968 most frequently checked, "members of the groups not checked are simply distasteful to me." This could be interpreted as a trend away from institutional conformity.

Moral Standards

Results from the three surveys allow comparison of the concept of the double standard for males and females (Table B-5). In 1926, 56 per cent of the students indicated that there are no immoral acts that are intrinsically worse for a woman to do than for a man. Today, 44 years later, 90 per cent of the grandparent group chose this stance. Three-fourths (78.7 per cent) of the students of 1968 chose this stance of no double standard. This seems to show the development of individual thinking rather than categorical thinking. It is interesting that the grandparents are less prone to the double standard than the 1968 students--11.9 per cent of the 1968 students opt for the double standard compared with 7.1 per cent of the grandparent group.

Those that checked "there are certain acts intrinsically worse for a woman to do than for a man" were also asked to check what acts were worse (Table B-6). Acts included on the list were: gambling, drinking, use of drugs, cheating, lying, stealing, illicit sex, murder, flirting, obscene story telling, smoking and cursing. For all three groups, illicit sex and obscene story telling are the least acceptable for woman, and in 1926 drinking was ranked equally low. Flirting, cheating, lying, stealing seem to be fairly evenly rated as bad to do for a man or a woman.

Unfortunately, the data for the 1926 student survey is unavailable for the rest of the items discussed in this paper.

Students in 1968 and grandparents were asked to agree or disagree with the following statement: "The emphasis which is being placed upon sex in current literature, TV and films, and in university courses in psychology, sociology, etc. show an exaggeration of values and is certain to develop in young persons a vulgar attitude and a distorted view of life." Eighty per cent of the grandparent group agreed with this statement whereas only 37 per cent of the 1968 students agreed with it. This difference is one of the few clear differences in attitude between the generations.

Students in 1968 and the grandparents were also asked to agree or disagree with the following statement: "The emphasis which is being placed upon sex in current literature, TV and films, and in university courses in psychology, sociology, etc. is evidence that we are penetrating beneath the prudishness and superficiality of earlier teaching and are on the way towards the discovery of truth." Only ten per cent of the 1968 students

disagree with this statement while 34 per cent of the grandparent generation disagree.

The difference in disagreement to the last statement is not as great as the different reactions to the previous statement. But again it is apparent that there are some significant differences between the generations concerning their outlook on sex exploitation in the media and university courses.

Alcohol and Marijuana

Students in 1968 and grandparents were asked about their opinion concerning alcoholic beverages on the university campus (Table B-7). Choices ranged from free use to no drinking on campus. Thirty-seven per cent of the students in 1968 favor no regulation by the university whereas only 6 per cent of the grandparent generation favor no regulation. Thirty-six per cent of 1968 students do opt for a general standard to be established concerning alcohol use on campus. It is interesting to note that less than 1 per cent of the 1968 students think there should be no drinking on campus compared with 16.6 per cent of the grandparents who feel this way.

The 1968 students were not asked for their opinion on present marijuana laws, but the grandparents were (Table B-8). Fifty per cent of the grandparents were in favor of retaining the present laws, 12 per cent were in favor of making penalties for possession more severe, and a fairly large percentage, 32 per cent, were in favor of modifying present laws to make the penalties for possession of marijuana less severe. Only 1.9 per cent and 1.4 per cent respectively wanted to make marijuana possession legal for those over 18 or everyone.

International Relations-Military

Dolch in the previous presentation indicated that there were no great differences between the attitudes of the grandparent generation and 1968 students concerning R.O.T.C. training on campus. It was indicated that grandparents were slightly more in favor of R.O.T.C. training. The 1968 student survey and the alumni survey asked the respondants to choose one of five statements concerning the optimal size and strength of the United States military (Table B-9).

The most powerful military stance statement--"We should maintain the largest, most powerful, best trained military force and nuclear arsenal in the world"--was chosen by approximately 9 per cent of the grandparents. The students in 1968 were not given this same statement. The statement--"We should maintain the largest, most powerful, best trained military force and nuclear defense force"--was the most powerful option given as a choice for the 1968 students and this same statement was the second most powerful statement in the grandparent survey. Twenty-six per cent of the 1968 students chose their most powerful military strength choice. If we can assume that some of that 26 per cent of the 1968 students would have chosen the grandparent survey's most powerful statement, we could be somewhat safe in adding the two percentages for the grandparents' most powerful military choices together and comparing this addition to the 26 per cent of the 1968 students. The addition of these two for the grandparents is approximately 19 per cent, compared with 26 per cent for the 1968 students and this comparison indicates that more of the 1968 students are in favor of a strong military force.

The middle position stance for both surveys--"Maintain a relatively powerful military and nuclear force sufficient to provide effective deterent against attacks"--was chosen by a plurality (57.5 per cent) of the grandparents and 33.6 per cent of the 1968 students. The next choice, a less powerful statement in the grandparent survey, can be compared with the next two less powerful statements in the 1968 survey. The grandparents and 1968 students were both given the statement--"Maintain moderate but efficient force solely for defense as a step toward de-escalation." Approximately 20 per cent of the grandparents and 22 per cent of the 1968 students chose this statement. The statement--"Maintain a relatively small defense personnel and nuclear arsenal developed only for defense," not included in the grandparent survey but included in the 1968 survey, was chosen by approximately 8 per cent of the 1968 students. One will note that there is not a great deal of difference in the two choices. As above, if it could be assumed that had the 1968 statement been included in the grandparent survey, some of the 20 per cent of the grandparents would have opted for it. This allows the interpretation that 20 per cent of the grandparents and 30 per cent of the 1968 students select a weaker military force position. The last choice on both surveys--"Maintain no military force whatsoever except a state militia to preserve internal order"--was chosen by 1.1 per cent of the grandparents and 1.7 per cent of the 1968 students.

If we were to divide all these military stance statements into strong, middle and weak, we would see that the grandparents are much more homogeneous with a significant plurality in the

middle whereas the 1968 students would be spread approximately in thirds between strong, middle and weak.

Another statement to which the 1968 students and the grandparents were asked to agree or disagree was: "To uphold American tradition and maintain the prestige of the United States among the countries of the world it is necessary to maintain armed forces which will be second to none and which will be capable of universally enforcing the respect of American rights and policies." Seventy-one per cent of the grandparent group and 60 per cent of the 1968 students agreed with this statement. This difference is greater when one notes that the grandparent group chose complete or considerable agreement much more than the 1968 students. The students of 1968 were more prone to check the slight agreement category. Based upon the responses to the previous question where we found more 1968 students taking a stronger position for U.S. military strength, the stronger agreement with this statement on the part of the grandparents is surprising. If I had to guess, I would suggest that the phrase, "universally enforcing the respect of American rights and policies," was probably interpreted by many of the 1968 students as having aggressive overtones which have been strongly criticized by the collegiate culture the past few years.

Students in 1968 and alumni of 1926 were asked to respond to the following statement: "those that believe that the worlds' conflicts can be settled by scrapping our armaments and indulging in international good-fellowship are impractical visionaries. Fighting as the ultimate method of settling conflicts is so deeply rooted in human nature that the United Nations, the World Court, and similar agencies will never succeed in

abolishing war." Thirty-four per cent of the 1968 students and 26 per cent of the grandparents disagreed with this statement. Nine per cent of the 1968 students and 16.5 per cent of the grandparent group completely agreed with the statement with considerable and slight agreement categories being split between both groups. Overall evaluation of the responses shows the alumni to be about 9 per cent more in agreement on this item.

TABLE B-1

CHANGES IN ROOMMATE ACCEPTABILITY

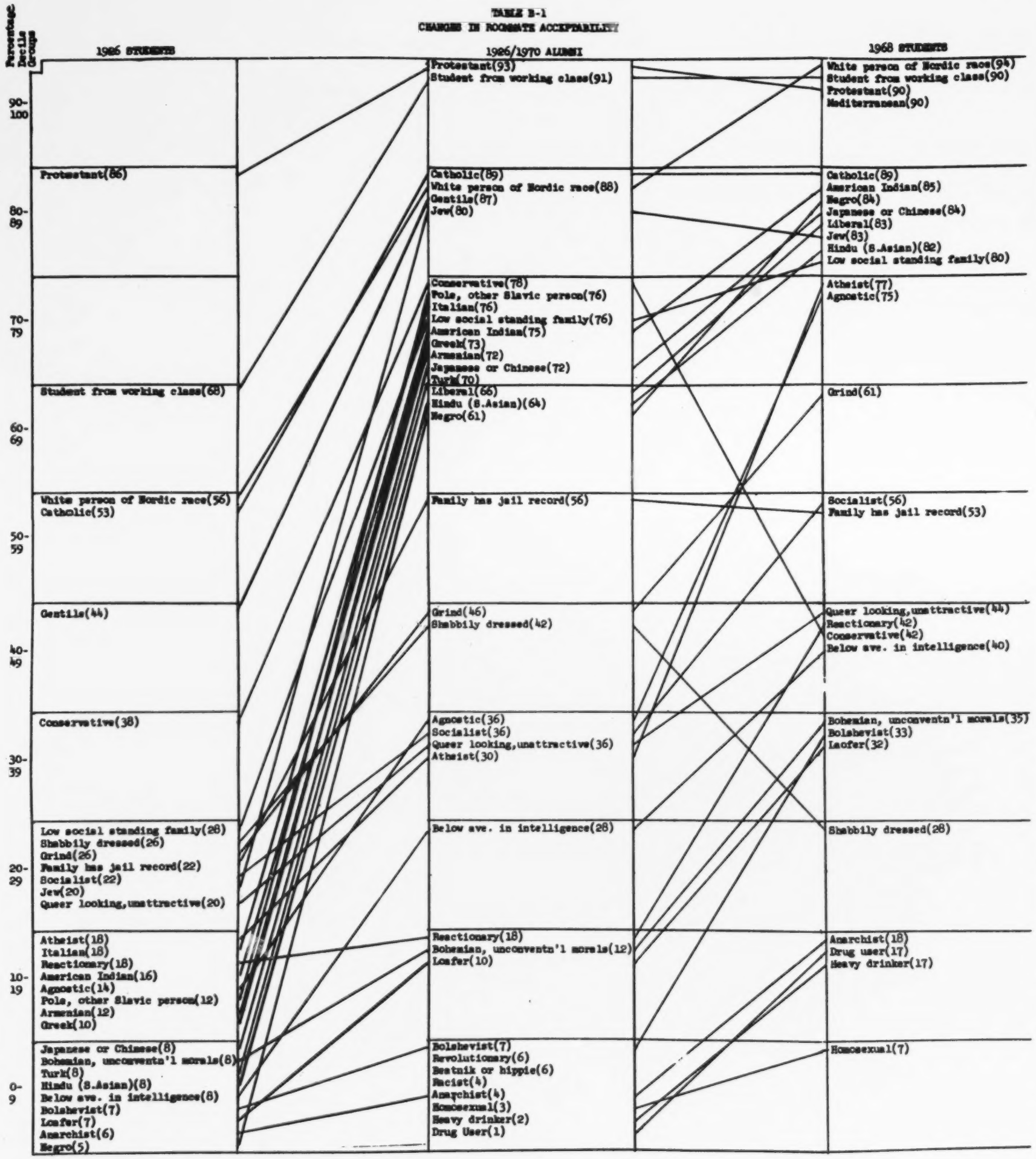

TABLE B-2

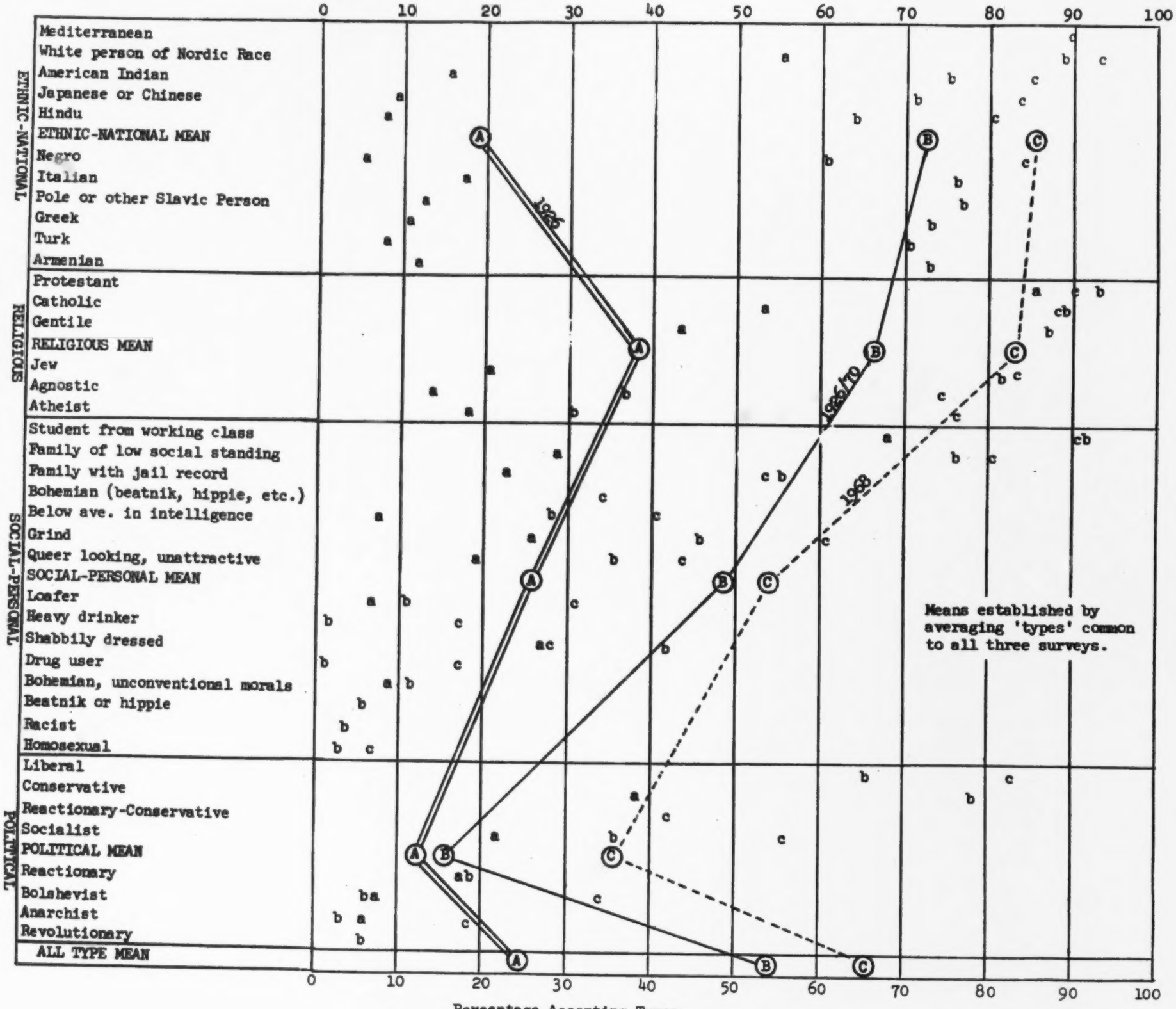
ROOMMATE ACCEPTABILITY--INDIVIDUAL AND GROUP MEANS
ETHNIC-NATIONAL
Mediterranean
White person of Nordic Race
American Indian
Japanese or Chinese
Hindu
ETHNIC-NATIONAL MEAN
Negro
Italian
Pole or other Slavic Person
Greek
Turk
Armenian
RELIGIOUS
Protestant
Catholic
Gentile
RELIGIOUS MEAN
Jew
Agnostic
Atheist
SOCIAL-PERSONAL
Student from working class
Family of low social standing
Family with jail record
Bohemian (beatnik, hippie, etc.)
Below ave. in intelligence
Grind
Queer looking, unattractive
SOCIAL-PERSONAL MEAN
Loafer
Heavy drinker
Shabbily dressed
Drug user
Bohemian, unconventional morals
Beatnik or hippie
Racist
Homosexual
POLITICAL
Liberal
Conservative
Reactionary-Conservative
Socialist
POLITICAL MEAN
Reactionary
Bolshevist
Anarchist
Revolutionary
ALL TYPE MEAN
1926
1926/70
1968
Means established by averaging 'types' common to all three surveys.
0 10 20 30 40 50 60 70 80 90 100
Percentage Accepting Types
a=1926 Students, b=1926/70 Alumni, c=1968 Students

TABLE B-3

Groupings of Types Acceptable
(Percentage)

	1926 N=3515	1926/70 N=1091	1968 N=536
National or Ethnic Types			
Mediterranean	(11.8)[a]	(64.8)[a]	89.7
White person of Nordic race	56.2	88.2	93.7
American Indian	16.7	75.2	85.1
Japanese or Chinese	8.9	71.9	84.0
Hindu	8.0	64.3	81.5
Negro	5.4	61.3	84.3
Pole or other Slavic person	12.7	76.8	c
Italian	17.5	76.6	b
Greek	10.6	73.3	b
Turk	8.2	70.4	b
Armenian	12.1	72.8	b
Mean percentage[d]	19.0	72.2	85.7
Religious Types			
Protestant	86.7	93.1	90.0
Catholic	53.4	89.1	88.6
Gentile	43.9	87.0	c
Jew	20.7	80.3	83.4
Agnostic	14.2	36.8	74.6
Atheist	18.6	30.8	76.9
Mean percentage[d]	38.7	66.0	82.7
Social Types			
Student from working class	68.1	91.2	90.5
Family of low social standing	28.8	76.9	80.2
Family has a jail record	22.6	55.6	53.5
Bohemian (beatnik, hippies, etc.)	(8.9)[e]	(8.9)[f]	34.7
Below average in intelligence	7.5	28.8	40.5
Grind	26.7	45.6	60.8
Queer looking, unattractive	19.5	35.5	43.8
Loafer	7.0	10.5	31.7
Heavy drinker	e	2.0	17.0
Shabbily dressed	26.9	42.4	28.0
Drug user	e	1.0	17.0
Bohemian, unconventional morals	8.9	11.9	(34.7)[g]
Beatnik or hippie	(8.9)[h]	5.8	(34.7)[g]
Racist	i	4.0	c
Homosexual	i	3.1	7.1
Mean percentage[d]	25.9	48.3	53.6
Political Types			
Liberal	i	65.7	82.7
Conservative	38.0	77.6	(42.2)[e]
Reactionary-Conservative	(27.9)[j]	(48.1)[k]	42.2
Socialist	22.4	36.1	55.6
Reactionary	17.5	18.5	(42.2)[e]
Bolshevist	7.3	7.2	33.4
Anarchist	6.5	3.9	17.7
Revolutionary	i	5.8	c
Mean percentage[d]	12.1	15.7	35.6

[a]Mediterranean not included in the 1926 or 1926/70 surveys. Per cent represents an average of Italian, Greek, Turk and Armenian for the respective samples.

[b]Types included under Mediterranean in 1968 survey.

[c]Type not included in 1968 survey.

Table B-3 Cont.

[d]Computed for types common to all three surveys.
[e]Percentage in 1926 choosing 'Bohemian, unconventional morals.'
[f]Average per cent of 1926/70 sample choosing 'Bohemian," or 'Beatnik.'
[g]Percentage in 1968 survey choosing 'Bohemian (beatnik, hippies, etc.).'
[h]Percentage in 1926 choosing 'Bohemian, unconventional morals.'
[i]Not included in 1926 survey.
[j]Average per cent of 'conservative' and 'reactionary' for 1926.
[k]Average per cent of 'conservative' and 'reactionary' for 1926/70.
[l]Percentage for 'reactionary-conservative' in 1968.

TABLE B-4

Respondents for all three surveys were asked to respond to the following: "Indicate <u>any</u> of the following reasons which most nearly express your attitude in <u>refraining</u> from checking certain of the above group."

(Percentage))

	1926 N=3515	1926/70 N=1091	1968 N=536
A. I have no personal objection to social contacts--classroom or dining hall--but as things are in society it would lower the reputation of house/living center to admit those not checked.	41.6	18.2	6.2
B. I have no personal objection to social contacts--classroom/dining hall--with most of these people, but since so many other people are prejudiced, I do not feel a duty to include those not checked.	13.9	12.0	3.5
C. Members of group left out are simply uninteresting to me.	18.4	29.4	24.4
D. Members of the group left out are distasteful to me.	17.8	42.2	55.2
E. The ones left out are not only uninteresting or distasteful but would lower the standard of my fraternity or group.	25.0	27.7	9.0
No response/Invalid	4.8	4.2	1.6

TABLE B-5

Which most nearly expresses your opinion on relative moral standards of men and women.

(Percentage)

	1926 N=3515	1926/70 N=1091	1968 N=536
A. All immoral acts are intrinsically worse for a woman to do than for a man, and should therefore be condemned and punished more severely by society if done by a woman.	4.8	.7	.8
B. Certain immoral acts are intrinsically worse for a woman to do than for a man and should be punished more severely if done by a woman.	37.5	7.1	11.9
C. There are no immoral acts which are intrinsically worse for a woman to do than for a man. Any act which is immoral for one sex is equally immoral for the other.	53.8	90.0	78.7
No response/Invalid	3.8	2.2	8.6

TABLE B-6

If you chose "certain acts are intrinsically worse for woman to do than man," mark all below which apply.

(Percentage)

	1926 N=1319	1926/70 N=77	1968 N=64
gambling	39	21.4	39.1
drinking	74	46.9	34.4
use of drugs	b	38.8	20.3
cheating	0[a]	8.2	7.8
lying	0[a]	7.1	7.8
stealing	0[a]	10.2	17.2
illicit sex	71	75.5	71.9
murder	18	12.2	15.6
flirting	0[a]	5.1	7.8
obscene story telling	61	78.6	51.6
smoking	41	15.3	b
cursing	58	71.4	b

[a]Katz-Allport report does not give Ns for these categories but text indicates they approximate zero.

[b]Not included in 1968 survey or 1926 survey.

TABLE B-7

Use of alcoholic beverages on campus
(Percentage)

	1926/70 N=1091	1968 N=536
A. No special regulations by the university.	6.0	37.1
B. A general standard established for all students and control effected by a student court for violations.	35.7	36.4
C. Specific regulations as to places and times where drinking is permitted.	33.0	14.0
D. Special permission required for the use of alcoholic beverages at organized university functions on campus.	6.2	4.8
E. No drinking on campus.	16.6	.8
No response/Invalid	2.4	6.9

TABLE B-8

Opinion on current marijuana laws
(Percentage)

	1926/70 N=1091
A. I favor retention and enforcement of the current laws.	50.4
B. I favor modification of the current laws to make penalties for possession of marijuana more severe.	11.7
C. I favor modification of current laws to make penalties for possession of marijuana less severe.	32.2
D. I favor repeal of current laws so as to permit the possession of marijuana by persons over 18 years of age.	1.9
E. I favor repeal of current laws so as to permit the possession of marijuana by anyone regardless of age.	1.4
No response/Invalid	2.4

TABLE B-9

Military Force

In light of current socio-economic conditions and major ideological world conflicts we should: (Mark one)

(Percentage)

	1926/70 N=1091	1968 N=536
A. Maintain largest, most powerful, best trained military force and nuclear arsenal in the world.	8.6	a
B. Maintain largest, most powerful, best trained military and nuclear defense force in the world.	10.5	26.5
C. Maintain relatively powerful military and nuclear force sufficient to provide effective deterent against attack.	57.5	33.6
D. Maintain moderate but efficient force solely for defense as a step toward de-escalation.	19.8	22.4
E. Maintain a relatively small defense personnel and nuclear arsenal developed only for defense.	b	7.7
F. Maintain no military force whatsoever except a State Militia to preserve internal order.	1.1	1.7
No response/Invalid	2.5	8.2

[a]Not included in 1968 survey.
[b]Not included in 1926/70 survey.

ATTITUDES TOWARD RELIGION AND THE CHURCH[1]

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The original and revised Katz-Allport questionnaires gathered information about religion and the church in three general areas: (1) personal religious beliefs; (2) personal religious practices; and (3) estimates of the religious practices of others. In the first two areas three-way data exists. In the third area there is data only for students in 1968 and the grandparent samples.

Changing Religious Values

The Nature of the Deity (Table C-1). Compared with their own responses in 1926 the grandparent group has increased in their agnosticism about God and generally declined in the acceptance of orthodox conceptions of the Deity. Grandparents have also become slightly more atheistic in comparison with their views in 1926.

Compared with the grandparents Syracuse students in 1968 are less orthodox on the nature of God but are much more prone to subscribe to the notion that God is a spiritual force or principle which exists in nature and in human life. Furthermore the grandparents are more likely to select the agnostic alternative than 1968 students. Both grandparents and contemporary students are very similar in the percentage which accepts mechanistic or atheistic positions and this percentage in each case is quite low.

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[1]Paper prepared for the American Educational Research Association Convention, New York, February 6, 1971.

About one quarter of the 1968 students had no opinion on the Deity question suggesting that it is of limited importance to this group.

Biblical Miracles (Table C-2). For the grandparent group there is a decline in the acceptability of all conceptions of miracles (orthodox, agnostic and atheistic) with the exception of a 4 per cent increase in the belief that miracles are not explicable in purely scientific terms. It is important to note that 27 per cent of the alumni did not respond to this question at all and another 8 per cent checked that they did not wish to choose any alternative (a total of 35 per cent did not select any concrete position). This suggests that to over one-third of the grandparents the question of Biblical Miracles is not one which holds any particular importance in their religious value structure.

The students in 1968 are the least orthodox while also being the most agnostic about the supernatural nature of miracles. Of these same students 43 per cent did not respond to any specific alternative on miracles suggesting relatively little importance attached to this theological question.

Religion and The Good Life (Table C-3). When asked to evaluate the role of religion and church attendance in leading the "good life" the grandparents are now prone to see slightly more value in church attendance then they did when they were students in 1926. About 4 per cent more grandparents now see church as being of some value in developing the good life. In general, however, the grandparents' responses are quite similar to their responses as students in 1926. One way to characterize the shift that has occured since 1926 is to note the slightly

increased value placed on the role of religious observance in the attempt to practice the good life.

Students in 1968, however, see less value to religious belief and church attendance than the grandparents now or when they were students in 1926. Over one-half (52 per cent) of the 1968 students believe that no religious belief at all is necessary for the good life. These students have the lowest valuation on religious belief and practice of the three groups in this particular consideration. The contemporary students emphasize a philosophy or code of ethics as adequate.

Need For Religion and The Church (Table C-4). The grandparent group is now far more critical of the contemporary church while expressing a greater need for religion and the church than they did in 1926. Almost one-half of the students in 1926 were satisfied with the religious practices of the church. Now, only 36 per cent of this same group claim this satisfaction. Grandparents' religious values have also changed in that fewer (15.9 per cent) now claim to be unconcerned about religion or religious organizations, compared with 36.6 per cent of them in 1926. Many more now express a need for religion but many more are now critical of the institution.

Only 19.8 per cent of the Syracuse students in 1968 claimed satisfaction with the church. About one-half of the students claim a need for religion while finding the present church practices unacceptable. In fact these contemporary students are more critical and less satisfied with the church than 1926 students then or as grandparents now. Students in 1968 and grandparents are closer to each other in their expressed need for religion and criticism of the institution than either group

is to the 1926 students. Both grandparents and current students claim a greater need for religion than 1926 students and both are far more critical of the church and its practices.

Those who expressed dissatisfaction with the contemporary church were asked to be specific about their criticisms (Table C-5). All three groups chose most frequently the alternative which criticized the hypocrisy of church-attenders. The other choice which appeared high in all three groups was the criticism that church membership entailed compulsion to adopt doctrines that were personally unacceptable.

Students in 1926 and 1968 both criticized the narrow attitude of the clergy although, interestingly enough, 1968 students were not as likely to claim that ministers had less capacity than men in that profession should have. The 1926 students then and as grandparents now are much more critical of ministers and their capacity than are students in 1968. Grandparents have become slightly more critical of the capacity of ministers than they were as students.

The least chosen alternative by all three groups was the criticism that church attendance causes personal gloom and depression.

Religion In The Chapel Program (Table C-6). Grandparents now are much more likely to desire religious programs in the university chapel or convocation services than they did as students in 1926. These same people as students were more likely to make religious aspects a small part of the program or to exclude them entirely.

Syracuse students in 1968 tended to select responses in which religion plays a minor role but are much more evenly

divided among all the alternatives with 30 per cent claiming preference for a chapel program that is one-half religious in nature. Contemporary Syracuse students are more willing to permit religion to play some role in the chapel program than were students in 1926.

Religious Practice and Its Estimate

Personal Practice (Table C-7, C-8). All three groups were asked to estimate the frequency of their own religious observance in church attendance, scripture reading, praying, and feeling reverence or devotion for a six-month period.

In two cases, church attendance and prayer, the grandparents have declined in their practice since 1926. In 1926 91 per cent of the students admitted to some church attendance during the six-month period, as compared with 77 per cent of them now. In addition the percentage of those not attending at all more than doubled from 1926 to 1970, from 9 per cent to 22 per cent. Likewise, in the frequency of prayer the grandparents have declined slightly since 1926, fewer now claiming daily or frequent observance.

In both scripture reading and feelings of reverence the grandparents have increased in frequency since 1926, although in neither case is the difference particularly large.

Students in 1968 claim much more often never to have performed any religious acts at any time during the six-month period. Their admission of actual practice, furthermore, is considerably less than the 1926 students or the grandparents. In light of the large percentage of current students who expressed dissatisfaction with the church, however, this is

rot to be unexpected. In the frequency of scripture reading the 1968 students are most unlike the 1926 students and the grandparent group with 41 per cent claiming never to have read at all during the six-month period.

In general the grandparents are quite consistent with the religious practice which they claimed in 1926 (the largest change being the decline in church attendance). It is note-worthy that although the percentage of grandparents who are dissatisfied with current church practices has almost quadrupled since 1926 (11.8 per cent to 45.2 per cent) church attendance has only slightly declined. Part of the consistency of church attendance, however, is probably contributed to by the decline in the grandparent group of those who once claimed not to need religion or the church.

The contemporary students are consistent with the critical attitudes expressed toward current religious forms by being the group with the lowest frequency of religious practice.

Estimates of Practice (Tables C-7, C-8). Contrasted with acual personal practice several items in the questionnaire gahered information on the estimates which the various groups mae of the religious practice of other groups.

The grandparents estimated their own practice as students in1926 as being the most frequent church-attenders and students toay as being the lowest in the same practice. This pattern ofestimation holds true for all categories of religious observance: the grandparents consistently estimate the religious pretice of students today as being the lowest and students in 195 as being the highest. In reality, the practice in every

case exceeds the estimate. The grandparents believe all groups to be less "religious" than they actually claim to be.

When estimating church attendance the grandparents are most accurate for 1926 students and least accurate for their contemporaries. The students in 1968, however, are like the grandparents in that they too underestimate the religious practice of their fellow students. The 1968 students are closest to the estimate of actual practice when they estimate scripture reading and they are farthest from actual practice when they estimate church attendance for their fellow students.

Summary

The grandparent group shows decreased acceptance of orthodox conceptions of God and the supernatural nature of Biblical Miracles compared with their positions as students in 1926. They are now more prone to impute values to church attendance in leading the good life and desire more religious programs in the chapel service even though they are now more critical and far less satisfied with the contemporary church.

Consistent with their increased criticism of the church the grandparents attend church far less often and engage in personal prayer with less frequency than in 1926. On the other hand, the frequency of scripture reading and feelings of reverence has increased.

This grandparent group sees their own time as students in 1926 as the time of greatest religious practice and the time of contemporary students as the period of least religious observance. They consistently underestimate the practice of all groups including their contemporaries now.

Contemporary students at Syracuse University are less orthodox than the grandparent group about God and tend to subscribe to a conception of deity that is less a personal being and more a "spiritual force or principle." These students select most often of the three groups the position that miracles cannot be explicated in scientific terms and they are more agnostic about miracles than the other two groups.

Students today see less value in church attendance than any other group. The responses of these students suggest a strong interest in religion with a concomitant criticism of the current institutional forms.

These students, consistent with their criticism of religious forms and institutions, are the least frequent practitioners of all religious observances. Estimations of the religious practices of others show that the students in each case believe fellow students to be less "religious" than they actually are.

TABLE C-1

Nature of the Deity
(Percentage)

	1926 N=1502	1926-1970 N=434	1968 N=403
A. Infinitely Wise Creator	18.4	13.6	10.7
B. Infinitely Intelligent Being	37.5	41.9	22.1
C. Spiritual Force/Principle	12.5	8.3	19.4
D. Agnostic	11.1	21.4	13.2
E. Natural Law-Possible Spiritual Force	4.1	3.7	3.5
F. Natural Law Only	2.5	7.6	5.2
G. Mechanistic	1.6	.2	1.0
No response/Invalid	12.0	3.2	25.1

TABLE C-2

Biblical Miracles
(Percentage)

	1926 N=1502	1926-1970 N=434	1968 N=536
A. Believe there are miracles recorded in Bible which really happened and were truly miraculous; they occurred through setting aside of natural laws by a higher power.	24.5	17.5	10.1
B. Believe none of so-called miracles of Bible were truly miraculous. Either events did not occur, or if they did, report is inaccurate, and they could be explained upon scientific grounds if we had actual facts.	25.0	15.9	12.7
C. Neither believe nor disbelieve miraculous nature of so-called miracles of Bible. No evidence I have considered seems to prove conclusively they did or that they did not happen as recorded.	21.6	19.1	22.6
D. First two statements of this item do not express true nature of the reality of miracles. The scientific approach, which accepts the reality of natural laws only, is incapable of dealing with the problem.	7.8	11.8	11.9
E. I do not wish to mark this item.	18.2	7.8	9.3
No response/Invalid	2.8	27.9	33.4

TABLE C-3

Religion and the Good Life
(Percentage)

	1926 N=1502	1926-1970 N=434	1968 N=536
A. To lead a good life it is necessary to have some sincere working philosophy or code of ethics. An actual religious belief is not necessary.	36.9	38.0	52.1
B. To lead a good life it is necessary to have some religious belief, but this may be purely an individual matter. Church attendance contributes nothing.	5.6	3.0	9.9
C. To lead a good life it is necessary to have some individual religious belief. Church attendance helps but is of minor importance.	15.1	11.5	13.4
D. To lead a good life it is necessary to have an individual religious belief. Regular attendance at church helps a great deal but is not absolutely necessary.	24.9	30.6	14.4
E. To lead a good life it is necessary to have an individual religious belief but this is not sufficient. The individual must also be a member and regular attendant at church.	6.8	9.0	2.1
F. I do not wish to mark this item.	8.3	3.9	6.7
No response/Invalid	2.1	3.9	1.5

TABLE C-4

Expressed need for Religion
(Percentage)

	1926 N=1502	1926-1970 N=434	1968 N=536
A. I feel the need for religion and I am interested in religion and the church, and find the religious beliefs, practices, and forms of worship in the present day church satisfactory.	47.4	36.2	19.8
B. I have a need for religion and interest in religion and the church, but find the belief, practices and forms of worship in the present-day church in some degree unacceptable or incompatible with my thought and feeling.	11.8	45.2	49.1
C. I have little need for religion or religious organizations, and I am, therefore, not concerned about the religious beliefs or practices of the church.	36.6	15.9	21.4
No response/Invalid	4.1	2.8	9.7

TABLE C-5

Objections to Contemporary Religious Organizations
(Percentage)

	1926 N=780	1926-1970 N=197	1968 N=231
A. Religious organizations are always asking for money and we do not see any practical results.	7.4	10.2	10.0
B. In general, ministers have less capactiy than men in that profession should.	26.7	29.4	6.0
C. One hears only platitudes in church; the service is somewhat boring.	26.3	28.9	24.0
D. People who lay much stress on membership and attendance at religious services are often hypocrites.	52.3	39.6	57.0
E. I feel membership would, if I am conscientious, compel me to accept dogmas/doctrines I cannot honestly believe.	35.5	26.4	43.0
F. Attending services makes me feel gloomy and depressed.	3.3	3.6	3.0
G. No constructive program for betterment of humanity is offered.	14.0	26.4	18.0
H. Although advanced clergymen and members have way of interpreting doctrines so not to conflict with present day thinking, old literal phraseology still used in service. Impossible to develop religion for own needs.	16.9	26.9	29.0
I. Special services (evangelistic) appeal to emotions; are sentimental.	17.0	31.5	7.0
J. Narrow attitude shown by clergy and church members toward able clergy/ religious thinkers who don't confora to accepted doctrines.	48.7	34.5	39.0
K. Some other reason.	30.1	19.8	47.0

TABLE C-6

University Chapel or Convocation
(Percentage)

	1926 N=1502	1926-1970 N=434	1968 N=536
A. There should be no weekday chapel at all.	2.7	4.8	12.1
B. A chapel period should be devoted entirely to talks on modern social problems, scientific discussions, musical programs, lectures on literary topics, matters of general university interests...with no religious service.	30.3	7.6	11.9
C. Greater part of chapel period should be given to program of varied interests with religious service occupying but a small part of program.	28.1	12.2	16.0
D. Religious and devotional services should share chapel program equally with other interests.	30.1	34.6	30.0
E. Greater part of chapel program should be given to religious service.	5.5	25.1	14.2
F. Chapel should be given entirely to religious and devotional services.	1.9	10.4	4.8
No response/Invalid	1.2	5.3	10.8

TABLE C-7

Alumni Estimate of Religious Practice
Compared with Actual Practice
(Percentage)

	Student in 1926		Contemporaries, 1970		Student in 1968	
	N=434	N=1502	N=434	N=434	N=434	N=536
CHURCH ATTENDANCE	Estimate	Actual	Estimate	Actual	Estimate	Actual
a. weekly	15.9	38.4	7.8	34.3	1.6	21.4
b. bi-weekly	29.5	14.3	25.6	12.0	6.2	6.9
c. monthly	31.3	17.3	31.6	11.5	25.3	14.0
d. once or twice	10.1	18.6	18.2	15.7	41.7	25.2
e. never	.2	9.1	2.3	22.1	7.8	25.7
No response/Invalid	12.9	1.8	14.5	4.4	17.3	6.7

	N=434	N=1502	N=434	N=434	N=434	N=536
PRAYER	Estimate	Actual	Estimate	Actual	Estimate	Actual
a. daily	7.8	38.0	6.7	35.0	1.4	15.9
b. frequently	26.5	17.4	28.8	15.2	6.9	11.8
c. occasionally	40.1	16.5	32.9	18.2	29.7	24.1
d. rarely	10.1	11.0	14.5	13.1	40.3	19.0
e. never	1.2	13.9	1.8	11.8	3.2	26.3
No response/Invalid	15.2	2.9	15.2	6.7	18.4	3.0

	N=434	N=1502	N=434	N=434	N=434	N=536
REVERENCE	Estimate	Actual	Estimate	Actual	Estimate	Actual
a. daily	4.6	22.8	7.1	31.8	1.4	10.3
b. frequently	30.0	30.2	24.4	27.6	11.3	19.2
c. occasionally	36.9	21.5	32.7	15.2	28.6	24.6
d. rarely	12.0	12.5	18.2	8.8	34.8	17.5
e. never	1.2	9.7	2.3	10.4	6.2	21.6
No response/Invalid	15.5	3.3	15.2	6.2	17.8	7.1

	N=434	N=1502	N=434	N=434	N=434	N=536
SCRIPTURE READING	Estimate	Actual	Estimate	Actual	Estimate	Actual
a. daily	.5	5.8	.5	9.4	.2	1.5
b. frequently	10.6	13.3	11.5	17.3	2.1	4.3
c. occasionally	37.8	24.6	30.6	27.6	18.0	16.8
d. rarely	31.6	30.0	34.8	20.7	47.9	29.1
e. never	3.5	22.7	5.5	15.2	12.0	41.0
No response/Invalid	16.1	3.5	17.0	9.7	19.8	7.3

TABLE C-8

1968 Student Estimates of Religious Practice
Compared with Actual Practice
(Percentage)

Church Attendance	Estimate N=536	Actual N=536	Prayer	Estimate N=536	Actual N=536
a. weekly	1.3	21.4	a. daily	4.1	15.9
b. bi-weekly	8.6	6.9	b. frequently	4.3	11.8
c. monthly	40.6	14.0	c. occasionally	26.3	24.1
d. once or twice	31.9	25.2	d. rarely	43.5	19.0
e. never	9.0	25.7	e. never	7.3	26.3
No response/ Invalid	8.4	6.7	No response/ Invalid	15.5	3.0

Reverence	Estimate N=536	Actual N=536	Scripture	Estimate N=536	Actual N=536
a. daily	.6	10.3	a. daily	.6	1.5
b. frequently	3.2	19.2	b. frequently	.2	4.3
c. occasionally	29.1	24.6	c. occasionally	8.8	16.8
d. rarely	40.5	17.5	d. rarely	57.5	29.1
e. never	7.8	21.6	e. never	23.7	41.0
No response/ Invalid	18.8	7.1	No response/ Invalid	9.3	7.3

TIME PRESENT AND TIME PAST[1]

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Time present and time past
Are both perhaps present in time future...
T.S. Eliot

The three sets of data available here from people participating in the same institution but separated by a span of nearly a half-century constitute a record of extraordinary interest. Not only do we have the rare opportunity to view the same time of life in the same setting through the eyes of contemporaries separated by two generations--students at Syracuse University in 1926 and students there now--but we also have the remembrance of time past for the older group, and the contrasting perceptions of both about the present.

Remembrance illuminates the past with an understanding that only time and distance can bring, but the light of memory tends also to be a warm and rosy glow that flatters the image and leaves it unlined and forever fresh in its promise of perfection.

There is good reason to take Generation Gap alarums also with tolerant scepticism. The elderly worry about the young with genuine concern for their future, as well as with anxiety over their own declining power and influence. Every generation thinks itself the first to have discovered the well-springs of human impulse, the first to stand on the brink of true feeling and meaning, and the last to defend those pure values before their

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debasement, by those for whom they would have wanted only better than they had known themselves. Locked then in ambivalence, the generations project their respective self-love and self-hate on each other. Youth finds impotence ridiculous or scornful, rather than pathetic; age sees orgies in every impulse.

But despite such imperfections these data present a picture of the present and the past in which we may perhaps see faint forms of the future. To the highlights of school life and social outlook just presented by my colleagues Dolch, Crowell and Johns, I should like to add some brief interpretive comments and a forecast of things to come.

School Life

Academic. Students came to school in 1926 for essentially the same reasons they come today: vocational preparation, to earn more money. The earlier group was more concerned with self-improvement and social status, however, whereas the present generation think of themselves as simply pursuing interests in specific studies. Mobility then was a conscious concern of the 1926 students, although we do not know as yet the role played by differences in class and socio-economic status between the two groups. More significant perhaps in any case is the fact that the '26ers today remember having come for specific studies to a greater extent than had actually been the case for them then. It may be that the information explosion has affected both groups today, making everyone aware of more things to know, and of college as the source of such knowledge.

The elders would advise young people to go to college for the same reasons they went themselves: pragmatic and intellectual.

But they think that young people go for strictly instrumental reasons, perhaps projecting narrower self-interests on them than they would accept in themselves.

Students in 1926 spent most of their time in college studies and in daily social contacts. In 1968 much less time was spent on either of these activities. Almost as much of the student's time today is given over to personal contact with instructors, and greatly increased involvements in a wide variety of expressive activities: academic clubs, publications, athletics, and drama. The campus today would appear to be much more highly personalized, with more things for the individual to do than was customary for the 1926 student. In retrospect the latter remember daily social contacts as being less important than fraternity activities, although this may really amount to the same thing in the end. School must have seemed more of a grind then than now, more utilitarian and purposive. The need for more diversity was reflected in 1926 in the strong student wish for more varied non-religious chapel activities, something they no longer recall or perhaps feel necessary.

Two-thirds or more of the respondents in both current groups felt that students ought to participate more in decisions affecting campus organizations, publications, and student discipline. In every one of these areas, however, today's students include a third or more who would have the student role determinative whereas less than 10 per cent of the alumni were prepared to consider that much student autonomy in most cases.

Two-thirds of the current students would grant comparable freedom of thought to the professorial staff. The alumni are substantially less supportive of academic freedom than they had

been, however, preferring now to restrict the expression of ideas to a professor's field. Many of them evidently feel that professors ought not to talk to people except in the most careful and general terms, their professionally-trained minds perhaps being regarded as lethal, like a prizefighter's hands.

Related to this indirect expression of alumni distrust is the change in cheating on campus. Less than a fourth of the students in 1926 explicitly denied cheating on tests, compared with well over half of the present student body. This could mean that students are bigger liars today, but this is unlikely. A majority of the students then and now condemn cheating, but more of the present group find it strongly unacceptable, whereas more of the 1926 students thought it a tolerable practice. The alumni neither remember nor condone cheating, however, suggesting that (1) people generally feel more concerned about honesty today, (2) relations between students and faculty are more trustful than they had been in the 1920's, and (3) the alumni must recall both the faculty and themselves with less comfort and trust than today's students, but are less able to acknowledge those feelings.

Social. Fraternities played an important part in 1926 campus life. Although the same majority were merely permissive towards them as an institution then and now, nearly a third of the 1926 students felt that fraternities should occupy a privileged position on campus, compared with half that percentage today. More striking still was the exclusiveness accepted in the Greek system and approved in varying degrees by over 40 per cent of the 1926 respondents but only by a quarter of that number now.

The same seclusiveness was practiced with people generally. The only people acceptable as roommates to the 1926 students as

a whole were Protestants. Between a half and two-thirds of them were willing to extend this to include working class, white Nordics, even Catholics. The only others acceptable to at least a third of the 1926 respondents were gentiles and conservatives.

These attitudes have changed dramatically. Over half of the types offered for consideration as roommates were acceptable to both students and alumni today, compared with the mere 13 per cent approved in 1926. Protestants, representing 3 per cent of the types, were the only group acceptable to over 80 per cent of the 1926 students. Forty-one per cent of all types were acceptable to at least 80 per cent of today's students. Even the alumni accept 16 per cent of all types at this same high level of group consensus.

Discrimination in response to social pressures, perhaps even hypocrisy, were more acceptable to students a half-century ago than to those same people today or to their contemporary counterparts on campus. Over half of them then claimed to have no personal objection to the groups they had excluded but were responding simply to social realities. Today over half the respondents, alumni or students, acknowledge personal reasons rather than purported group pressures. The point here is that personal feelings were denied previously and most groups were rejected willy-nilly on the grounds that "others" objected to them. Not only are most groups acceptable today but anonymous "others" are no longer offered as an excuse for what discrimination persists.

There is another interesting phenomenon in these same data. Ethnic prejudice has diminished the most, although religious and social types of various kinds are also tolerated considerably

more than before. Political types show the least change, extremists being regarded essentially as undesirable as roommates today as they were in 1926.

Social distance extended even to the opposite sex previously. Opinion was almost evenly divided between a bare majority (not by today's standards, of course) who found contact with the opposite sex good in college, and the nearly half who responded that such contact was not particularly beneficial. Eight out of ten of today's students think that frequent intellectual and social heterosexual contact in college is a good thing; nine out of ten of the alumni agree. However alumni and students feel very differently about the extent and circumstances of these contacts. Sixty-eight per cent of the alumni want completely separate dormitories; 71 per cent of the students want at least some degree of shared living facilities. This is one of the few instances of real polarization between the generations.

Social Attitudes

Morality. Women were expected by almost half of the 1926 respondents to maintain higher moral standards than men. Four things were regarded as particularly undesirable in women: drinking, illicit sex, obscene story telling and cursing, in that order. Few alumni or students today hold to such double standards, the vast majority of both groups reporting that immoral acts are not intrinsically worse for one sex than the other. Among the small minority of students now who continue to hold to a double standard, illicit sex is the worst act a woman can engage in, followed by obscene story telling. Alumni with similar views regard dirty stories as the worst thing a woman

can do, perhaps regarding the time for action as past, but they repudiate both of these activities even more than the students.

The current student body not only accords men and women equality in moral matters but also produces a majority in favor of student supervision of moral conduct generally, including drinking. The alumni don't go this far. Almost half are in favor of equal participation by students and administration, and nearly as many would give the administration a dominant or even an exclusive role in this area.

Religion. One-half the 1926 students believed in a personal God. The percentage is still the same in this group 44 years later, but the number of agnostics among them has doubled. No single category stands out as clearly for the current students, although 37 per cent do believe in some form of a personal God.

Literal interpretation of the Bible has declined, but so too has the conflict between science and religion. Over half the 1968 students see no real issue here, one way or the other, as compared with less than a third who felt that way in 1926.

Students in 1926 were somewhat evenly divided between those who supported formal religious practices and those who did not. The largest category of both alumni and students today--around half in each group--express a need for religion but reject the present-day church. Alumni objections to organized religion are scattered among all categories, but both generations of students then and now give the same two reasons: the hypocrisy of religious zealots and the lack of tolerance for divergent thinkers like themselves. Students evidently like to think of themselves as non-conformists.

The great surprise we've seen is the persistent underestimation everyone makes of the religious participation of everyone else. Students in 1926 and again today greatly underestimate the extent of religious practice among their fellow students, and the alumni continue to underestimate the students today as well as their own generation. Actual reported participation is higher for the older generation, in 1926 and now, but the similarities with today's students in this respect are perhaps more striking than their differences. It is not yet clear, however, whether the persistent belief in the lack of religious expression stems from the irregular or non-practitioners who in their ignorance overestimate their size, the faithful who in humility underestimate themselves, or a combination of sinners eager to exaggerate the size of their company and pious believers reluctant to diminish their own exemplary conduct.

Politics. Both generations are essentially conservative. The strong rejection of political radicals, even in the face of an extraordinary wave of tolerance of individual differences, will be recalled. A large plurality in both generations are supportive of R.O.T.C. as an optional campus activity, and militarism itself as a policy has polarized the present student body into as many strong proponents as there are dissidents. All this is tempered to a degree by the strong support that the current students give to academic freedom and, by implication, to freedom of speech; but it must be remembered that this was the case for the 1926 student as well but no longer considered so vital by that same group today.

Summary

Students Then and Students Now. In some important respects students today are not unlike their cohorts in 1926. Students then and now are pragmatic in their educational and vocational outlook, although not without intellectual curiosity, politically conservative, religious but suspicious of the church and convinced that they are in a minority of enlightened participants, most others being neither one nor the other.

Students in 1926 were more status-conscious, however, more concerned with mobility and more willing to tolerate cheating in order to get by than students today. They supported exclusiveness in fraternity and social life, and were more hypocritical about their own actions. Students now are more concerned with personal autonomy, more honest and trustful (and hence more vulnerable), more acceptant of others who differ because of the accidents of birth or circumstance (but not of ideas), more willing to acknowledge their own feelings rather than deny them, more open to the common impulse life of men and women, interested in achieving more intimacy and ordinary social contact between the sexes in everyday life. The reduction of anxiety--whether over achievement, interpersonal relations, or between the sexes--seems to be the current goal.

Attitude Change. The differences between the student generations also separate the 1926 students today from their own past. They and their grandchildren share more of these concerns for autonomy, openness of feeling, tolerance of diversity, and emotional coolness than either group does with those fading Fitzgerald-like figures of 44 years ago.

Generation Gap. Despite the strong social forces that have brought these generations so close to each other, the elders tend to be somewhat cynical with respect to the impulses of the young whom they suspect to be self-serving and lacking in restraint. The older group tends too to be distrustful of professors, distrustful of too much contact between men and women, distrustful of complete self-determination untempered by the weight of authority. Their cynicism is not without a foundation close to home: they no longer remember or acknowledge their own past frailties.

The Future

"All cases are unique," wrote T.S. Eliot, "and very similar to others." Have students changed much? Yes, if a contemporary student were to be transported backwards in time to 1926. But yesterday's student would not find himself so alienated on today's campus if he moved in for a semester, for he isn't what he was either. The most important findings in these data so far are in the light they throw on long-term secular trends at work in shaping the attitudes and character of all the living, regardless of the years that separate them.

The growth in the acceptance of self and others, the increase in egoism and self-gratification, the extension of individualism as a way of personal rather than of economic life, has hardly run its course. The pressures to institutionalize these changes by accommodating our social arrangements to them has only just recently become articulate. Changes in living accommodations, in the relations between the sexes, and in the means for exploring personal experience are what seem to lie ahead in the near future. But that is what has always been just ahead in human history.